

mead

MEDITATIONS
NOTEBOOK 27



WRITINGS 1991

14 October thru 15 November

200 sheets/wide ruled
10½x8 in/26.7x20.3cm

5 subject
notebook



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$0 = \infty$

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THE
: 0 = ∞ :
NOTEBOOKS

NOTEBOOK
TWO : 17 :



EWAW 28
Sessions 2126
to 2239

THE SCRIPTURE OF A PROLETARIAN PHILOSOPHER

$$0 = \infty$$

BEING THE SECOND NOTEBOOK
OF THE "0 = ∞" NOTEBOOKS

F.P.

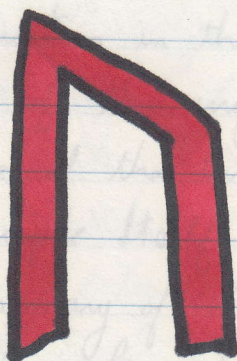
3

⊕ X NOV 7

P. 36 19

NOTES ON PHILOSOPHY MEMO # 7
PHILOSOPHICAL DOCTRINES TO BE STUDIED
AFTER READING THROUGH EACH WORK AT LEAST ONCE

THE SCRIPTURE OF A PROLETARIAN PHILOSOPHER



Chapter I. Introduction

1. The Method	1
2. The Object	2
3. Advantages	3
4. Disadvantages	5
5. The Plan	5

Chapter II. Summary of the Parts Previously Taught

6. First Part of the Summary	6
7. Descartes	13
8. Spinoza	17
9. Leibniz	24
10. Wolff	24
11. Philosophers Between Wolff and Kant	27
12. Hume	28
13. Kant and His School	29
14. On the Proof of the Principles	31

BEING THE SECOND NOTEBOOK
OF THE "O = ∞" NOTEBOOKS

THE ELDER FUTHARK

F 1 <u>f</u> ehu	Π 2 <u>u</u> ruz	þ 3 <u>th</u> urisaz	F 4 <u>a</u> nsuz	R 5 <u>r</u> aitho	< 6 <u>k</u> enaz	X 7 <u>g</u> ebo	P 8 <u>w</u> urjo
H 9 <u>h</u> aqalaz	+ 10 <u>n</u> authiz	l 11 <u>i</u> sa	Ʒ 12 <u>j</u> era	ʃ 13 <u>e</u> iwhaz	ʒ 14 <u>p</u> erthro	ʎ 15 <u>e</u> lhas	ʝ 16 <u>s</u> owilo
↑ 17 <u>t</u> iwaz	B 18 <u>b</u> erkanō	M 19 <u>e</u> hwaz	A 20 <u>m</u> annaz	ʀ 21 <u>l</u> aguz	ʂ 22 <u>i</u> nguz	ʁ 23 <u>d</u> agaz	ʁ 24 <u>o</u> thila

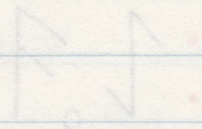
2130

S, M

SEIS

Φ: 109... 111 > 44

91.288 TH 15 OCT



2000 HOURS

Introducing the Zebra F-625 pen, with a ball point smaller than the other dollar Parker. It picks it up for free back at the office supplies.

"FOR MADMEN ONLY"

Another plus for MBSP is that I can run errands after work and be home by 1800 hours. Notice above: the heading has been simplified. I deleted the music symbols from the heading as they are already known.

I will use "Φ" to mean "entry number" & the label "entry number" from the first entry under the date to the last.

"..." means "through". ">" is a symbol I will use to mean "the rest of entries goes up to, and including, page X".

The reason I put "Φ" on the left side of the page is because the entry numbers will get large and large, while the date will remain basically the same size throughout.

[39]

Mike Hentrich

2144



↑₃ P

Φ 122 ... 127 > 68

91.293 54 20 OCT

R. N.

Notes On Philosophy Memo #8 ⊕ P NOB 8

Niet³ some definitions in sections of The Birth of Tragedy ³
section 16

⊕ evanescence - disappate like vapor

dithyramb - irregular short poem or chant in a wild
inspired strain - a statement or writing in an
enthusiastic vein.

section 17

mythopoeic - creating myth, giving rise to myth

delineation - to represent accurately

sloven - undeveloped - poorly dressed

dissonance - discord - discordant sounds

section 18

NOTE ⊕ pages 109, 110 : " It is an eternal phenomenon :
the insatiable will always finds a way to detain its
creatures in life and compel them to live on,
by means of an illusion spread over things."

① The Socratic love of knowledge

② Art's veil of beauty

③ Metaphysical Comfort

2193 ↑ ↑ X PPI S
R. F. ①
There are the more vulgar and more powerful illusions which the will has at hand, but designed for the more nobly formed natures, who actually feel profoundly the burden and weight of existence there are these three:

- ① SOCRATIC (alexandrian) - love of knowledge and the delusion of being able thereby to heal the wound of existence.
- ② ARTISTIC (Hellenic) - veil of ~~beauty~~ beauty
- ③ TRAGIC (Buddhist) - metaphysical comfort that beneath the whirl of phenomena, eternal life flows on indestructably.

Incidentally, a note about Faust strikes a familiar cord:
"... Faust, storming unsatisfied through all the faculties, devoted to magic and the devil from a desire for knowledge."

(my physical appearance matters little to me, nor does my position in society or the history of civilization. These are vanities overcome by the cerebral pneuma's development of it's soul)

section 18 (continued)

Nietzsche goes on to explain the limits of knowledge and the falseness of OPTIMISM.

In order to have an Alexandrian culture, a slave class is needed, and no scholarly religion will keep the slaves from seeking revenge once they have discovered this existence is an injustice. (proletariat = slaves?)

Kant and Schopenhauer have gained the most difficult victory over the optimism concealed in the essence of logic - an optimism that is the basis of our culture.

"This optimism had believed that all the riddles of the universe could be known and fathomed, and had treated SPACE, TIME, and CAUSALITY as entirely unconditional laws of the most universal validity.

"Kant showed that these served only to elevate the mere phenomenon, the work of māyā, to the position of the sole and highest reality, as if it were the innermost and true essence of things, thus making impossible any knowledge of this essence,

or use Schopenhauer's words, "lulling the dreamer still more soundly asleep."

NOTE - Forgive me for recording directly from the doctrines of another, but I do this out of HUMILITY. I seek the truth, and I will not let pride keep me from being guided by fellow truth seekers who are further on THE PATH.

Nietzsche describes the transition from Socratic to Tragic, from Alexandrian to Buddhist.

"With this insight ... tragic culture. Its most important characteristic is that WISDOM takes the place of SCIENCE as the highest end - Wisdom that seeks to grasp, with sympathetic feelings of compassion, the eternal suffering as its aim."

NOTE - (Bill Wilson tries to create a "cure all" in the 12 steps; life is suffering opposes such optimism)

2156 : R.K. : ↑₃ H



NOV 10

Notes On Philosophy Memo #10

Nietzsche 4 - Aphorisms 1

"Death - The certain prospect of death could sweeten every life with a precious and fragrant drop of levity - and now you strange apothecary souls have turned it into an illtasting drop of poison that makes the whole of life repulsive."

apothecary - one who prepares and sells drugs or compounds for medicinal purposes - Pharmacy

levity - the quality or state of being light in weight.

"What is the seal of attained freedom? No longer being ashamed in front of oneself."

"Master Eckhart said - I ask God that he rid me of God."

o I finished reading The Birth of Tragedy as well as the interlude of aphorisms. I will pick up Thus Spoke Zarathustra in Part Three where I left off. I should read Beyond Good and Evil by January

2159 : R. ↑ : ↑₃ W

When I was a teenager, I pictured myself going to college and becoming a yuppie, with the beautiful wife, the propagation of the Hentrich DNA species, and all the material things that go along with a high salary.

But at age 16 I felt a calling to become a monk, to alienate myself from the world and await death patiently.

By the time I was 19 I had begun to lose faith in the God concept; but only when I discovered Arthur Schopenhauer was ~~not~~ I released from the guilt of rejecting one of the central concepts of Alcoholics Anonymous and society in general.

Now I have been a lonewolf for some time. My day consists in some light manual labor outdoors in the Park Service, and when I return home I usually nap.

After I awaken from the nap I eat dinner, take a shower, and, unless I am going to an AA meeting, study the philosophical doctrines of my guides.

W ↑ : ↑ R : P215

I used to bring a book to work and sneak a few minutes while on the toilet to read a couple pages. This would enable me to meditate upon philosophical truths while I worked, instead of vulgarities passed from head to head.

But it is not wise to be seen with books, not to mention books by minds like Schopenhauer or Nietzsche. There are certain "types" of men that do the work I do.

There are the "hunter, fisherman, family man" types. There are the beer and TV and televised sports types, and there are those obsessed with sex. Some are even religious fanatics. There are few philosophers.

It is not a matter of shame, but merely a matter of being misunderstood. As a human being I have every right to study Schopenhauer, to find a way to overcome existence; but this is very private stuff.

2162

: R. H. : B₃ N

During the AA meeting I felt familiar feelings of inner hostility towards others. There is an inner presence that feels trapped in my skin, it can't sit still in the chair, it wants to get up and leave; - it wants to get ahold of a notebook and pen and write.

This issue about "God" is connected to the issue about "philosophy". I am definitely choosing philosophy over God. I am choosing philosophical doctrines over "The 12 Steps of Alcoholics Anonymous".

It is not impossible that Bill Wilson was enthusiastic and when faced with the terrors of existence, he could not resist falling back on the "God concept".

Ron K. tells me I can look for another sponsor if I am worried about my confrontation with Hank. Hank has no authority to tell me to get rid of Schopenhauer books!

I would sooner get rid of the Big Book as well as the Step book before I would discard the treasure that Schopenhauer's books are to me!

2163 : R. ↑ : B₃ ↑

Now. About "For Madmen Only": In Hermann Hesse's novel, Steppenwolf, the main character's existence is like a wakeful dream. He isolates and is uncomfortable and awkward among others. He is on the edge of madness ... the world is all inside ... all in the mind.

Things are all interconnected within the mind ... a maze. Imagine everyone is walking through this māyā as though it were real. We allow situations to worry us, never once asking ourselves whether it is all a dream.

The fourth dimension ... passing from one maze or section of the maze into another maze, another section of the maze.

If my conscience bothers me about being a bum while on the clock, I can work a little harder to clear my conscience, to be honest.

Do people know how insane I am?
Do I know how insane most people are?

FOR MADMEN ONLY

L

CONTINUATION FROM PAGE 112

2178

91.299 SA 26 OCT

B₃B

: < . Y :

159D140

That was a smooth transition. No away with the page numbers because we have escaped from sequential formatting.

Now that the $O = \infty$ notes have expanded to include both spiral notebooks and random access index cards my mind can flow into innumeral directions at once without getting caught in a rut.

Now I will shower, call Federucci for 2 large pies, and then begin a long evening of movies with Dad and Jay. We are going to watch

ONE FLEW OVER THE CUCOOS NEST
THE SHINING

JACOBS LADDER

I should be home by 2AM.

I am very satisfied with THE $O = \infty$ NOTES.



(< . J = 15751)

(< . K = 15852)

2183

B₃X

: < . X :

166 D145

"They" tell me to live in today, but I cannot help but project my living as a hermit the rest of my life. All this sounds great when I am alone, but it is awkward when confronted with society, whether it be coworkers, other recovering alcoholics in AA, or even family, even the memory of my recently deceased grandfather. He urged me to find a wife so as to carry on the Hermit name.

Because I cannot expose my innermost thoughts to coworkers, as it would leave me open to ridicule and misunderstood, the automatic writing in the diary section of the O=C NOTES must not be repressed.

When I feel compelled to write, this is the place to do it without holding back.

The zombie trance, the buddhistic illumination, is basically just my detaching from life itself. If I truly let go of life, the opinions of society will not hold sway.

Priests in a seminary, monks in a monastery;
they live a communal life in a
structured religious institution; but I,
an atheistic seeker of the path leading
out of existence, have a hermit's
order, a solitary monastic existence.

I could be shamanistic, although
I am detaching from concepts which
include great spirits.

I AM A SHAMAN OF NIHILITY!
a priest of nothingness,
seeker of the void,
philosopher of NONEXISTENCE.

The only path to nonexistence is the
denial of the will to live,
buddhist negation.

When the SADNESS OF EXISTENCE overwhelms me,
suicide is not the answer. The only option
is to find SANCTUARY in a
self induced trance...

... the death trance? ...

2184

B₃ X

:< . X :

167 D 146

One might say Schopenhauer followed Kant and then branched off. One might also say Nietzsche followed Schopenhauer and then branched off.

Although I study Nietzsche and am possessed by Schopenhauer's doctrine, I do not intend on branching off or even trying to be a genuine philosopher.

It is not my intention to write "for mankind".

My only intention is to seek and find a path leading out of the maze of existence.

I am living it, dying it.

If I make it out, there is no need to leave "directions for the instruction of others".

Others may have been already guided into NIHILITY by Schopenhauer's doctrine. May be we have to find our way out of every organism chain!

(Shamanic Nihilism)

2187

91.307 54 3 NOV

M₃ PX. P:171 D 149

The drive up to Pennsylvania to see Grandma, Grandpa's grave, and Great Grandmother was significant. Great Grandmother spoke cynically and pessimistically, but most of all, she said that if she were a young man today she would think twice about getting married.

Grandma and Aunt Sue questioned me as to why I do not date. I responded with complete honesty, explaining in Schopenhaurian terms more openly than ever before.

I know where I stand now that I witness myself explaining it to the family.



It is interesting that Persig defines sanity as "conformity to a cultures static intellectual and social patterns".

In AA, step 2 is "came to believe a power greater than myself could restore me to SANITY".

That means "God", or the other members of AA, could restore me to a condition of conforming to traditional ideas... such as optimism and faith in the protection of the heavenly father.

But as my awareness of the meaninglessness of existence, ruled by the blind metaphysical will, deepens; and as I hide this awareness, I am being more isolated into insanity — which I is the solution.

I will even stop arguing with people about the steps. Slowly I will go from belligerence to a detached state where I "go through the motions".

2197

M₃ ↓

Φ: X₀ ↓:

FMO181

I am horrified by existence. When I witness the endurance of those in the inner cities, when I reflect upon the violence and need to be "hard" I am horrified.

I hide from the terror! What good would an overdeveloped intellect be when one needs physical strength and ability to fight in the streets?

The best thing the intellect could do if life became too terrifying to endure would be to commit suicide.

Once I get over the pride, this solution is the most intelligent. Pride says "SURVIVE". The intellect says, "NOT WORTH LIVING".

At least I know where I stand.

I have to wake up and report to work tomorrow, but after that my vacation begins. I claimed a vacation for Nov. 9-17 and it was approved weeks ago. I don't know if I will be able to carry the vacation state of mind back to work on Nov. 18, but I will try to at least develop inwardness or a long reprieve from the daily grind.

A new insight I got from This Perfect Day that I did not get before has to do with my being influenced by Schopenhauer.

Whereas in TPD Chip is concerned with destroying UN1, and he must get through a maze of complex social patterns, I want to overcome existence itself.

The MAZE is tremendously complex; but I believe Schopenhauer is a very crucial guide for finding the way out of this maze.

So, I will continue to study Nietzsche and Schopenhauer.

I will try to overcome existence.

There are deeper levels of understanding discovering deeper insights, but I am too tired to try to verbalize them.

The Thing In Itself is shutting down the Intellect for the night.

Can the intellect SEEK while the brain sleeps?

NOTES FROM BIBLIOTHECA

2219

M₃1

: < ↑ :

161 NOP 13

MEMO 13 : PIRSIG ⊕ 1 ⊕ LILA



NOB13

"When information is organized in small chunks that can be accessed and sequenced at random it becomes much more valuable than when you have to take it in serial form."

"When enough slips merged about a single topic so that he got a feeling it would be permanent..."

Besides the "topic categories" there are 5 "non topic categories":

- ① UNASSIMILATED - new ideas that interrupt what you're doing. They come in the spur of the moment.
For putting ideas "on hold" without disregarding them.
- ② PROGRAM - instructions for what to do with the rest of the slips.
- ③ CRIT - for describing what we want to destroy (slips) and the reasons. To prevent impulsive destruction.
- ④ TOUGH - important but do not fit in any topic.
- ⑤ JUNK - seemed important, but now seem awful.

Dusenberry - anthropologist obsessed with Indians and defiant of traditional anthropology.

Europeans are to white americans what white
americans are to Indians.

Indians are to white americans what white
americans are to Europeans.

Cultural immune system → whites and white anthropology
versus Indians and "Indian anthropology"

Metaphysics : too "mystical" for empirical science
: too "scientific" for mysticism

Quality = value = morality

value = causation "A causes B"

"B values preconditioned A"

SORCEROR

BRUJO

SHAMAN - a real person who claims religious powers,
who acts outside and often against the local
church authorities

see page 112

copy it.

53 A 0555
E.A. Hoebel "Although in many primitive cultures there is a recognized division of function between priests and shamans, in the more highly developed cultures in which cults have become strongly organized churches, the priesthood fights an unrelenting war against shamans.

Priests work in a rigorously structured hierarchy fixed in a firm set of traditions. Their power comes from and is vested in the organization itself.

They constitute a religious ~~bure~~ bureaucracy.

Shamans, on the other hand, are ardent individualists. Each is on his own; hence a shaman is always a threat to the order of the organized church.

The struggle between the shaman and priest may very well be a death struggle."

4 3

2220

X₃ <

:< X:



NOB14

168 NOP14

MEMO 14 & PIRSIG 2

p.196 "... derailed for a moment by this other pattern that made himself and everything he believed in worthless and comic."

p.200 "conflict between intelligence of the mind and intelligence of the cells"

(pneuma = soul, spirit, psyche)

(schopenhauer uses WILL. I will call this same thing in itself, CELLULAR INTELLIGENCE. I will call "the intellect" CEREBRAL INTELLIGENCE.

What about pneuma? spirit? soul? psyche?)

In the eyes of the biological judge (woman, female), highly developed (cerebral) intelligence is a deformity that must not be perpetuated. (p.202)

p.203 (Sidiis - the genius): in order to sustain a satisfactory intellectual life, he felt he had to cut himself off from social and biological dominations except where they were absolutely necessary.

"Is it better to have wisdom or to be attractive to the ladies?"

HENTRICH CHOOSES WISDOM.

4

Perrig sees society as a Giant that devours the individual and uses up his energy for the purposes of society.

The Giant - society - is a giant organism higher on the evolutionary scale than biological man.

What about intellectual man?

"These cells make sweat and snot and phlegm. They belch and bleed and fuck and fart and piss and shit and vomit and squeeze out more bodies just like themselves with blood and placental slime that grow and squeeze out more bodies."

Amazing. Schopenhauer is right on track, and Perrig demonstrates that to contemplate upon the true nature of "the world" one must get beyond the fear of insanity. We cannot be intimidated by the asylums. May be the Giant is afraid of isolated cases of cerebral intelligence. Intellect conflicts with the cellular will.

2221

A₃✓

H.K

~~PIRSIG~~

~~NOB 15~~

PIRSIG - MEMO 3

" Good is a noun "

" Good as a noun rather than as an adjective is all that the Metaphysics of Quality is about. "

" The Dakota Indian considers goodness to be a noun rather than an adjective. "

The cultural immune system keeps people from hearing anything else.

The Hindu understanding is just a low grade imitation of the American Indian mysticism. This is how it must have really been before all the clap trap got started.

① Karma = evolutionary garbage

The only exit from the suffering is to "kill the evolutionary garbage".

A common way to kill them is suicide, but suicide only kills biological patterns. The social and intellectual patterns that caused the suicide have to be carried on by others. From an evolutionary point of view, it is

really a backward and therefore immoral step.

Another immoral way of killing the static patterns is to pass them onto someone else. You invent a devil group, Jews or blacks or capitalists - then say this group is responsible for all your suffering, and then hate it and try to destroy it.

This is immoral, but most normal. It brings us relief to dump the karmas on another group.

But if you manage to absorb it and not pass it on, that is the highest moral conduct of all. That advances the whole world.

② nirvana = some kind of suicide?

While living, Be a dead man.
Be completely dead.

While sustaining biological and social patterns, kill all intellectual patterns. Kill them completely and follow Dynamic Reality.

③ We don't perform religious rituals because we believe in God. We believe in God because we perform religious rituals.

Rta = ritual

Arriving at work Monday morning is Rta.

Getting paid Friday evening is Rta.

Walking into the foodstore and taking things off the shelf is Rta.

Paying for it with the money received Friday is more Rta.

The entire mechanism of society is rta from beginning to end.

rta = cosmic order

④ Is "virtue" ritualistic conformity to social protocol?

⑤ mythos over logos : intellectual static patterns of quality are built up out of social static patterns of quality.

⑥ "Nothing disturbs a bishop quite so much as the presence of a saint in the parish."

⑦ "Wouldst thou be perfect, do not yelp about God"

⑧ The Philosophy of Insanity

INSANITY = ADJUSTMENT

Insanity isn't necessarily a step in the wrong direction, it can be the an intermediate step in the right direction. It was not a disease. It is a cure.

A person isn't considered insane if a number of people believe the same way. Insanity is not a communicable disease.

If one person starts to believe him, or maybe two or three, then it's a religion.

(NOTE: SCHOPENHAUER CULT created by few or only one believer in the Schopenhaurian doctrine!)

(NOTE #2: I am here to resurrect the Schopenhauer Cult!)

* → religious mysticism = insanity ?

The "Metaphysics of Quality" identifies religious mysticism with Dynamic Quality.

RELIGIOUS MYSTICISM (almost) = INSANITY

Both lunatics and mystics have freed themselves from the conventional static intellectual patterns of their culture.

The only difference is that the lunatic has shifted over to a private static pattern of his own, whereas the mystic has abandoned all static patterns in favor of pure Dynamic Quality.

The Metaphysics of Quality says that as long as the psychiatric approach is encased within a subject-object metaphysical understanding it will always seek a patterned solution to insanity, never a mystic one.

The Metaphysics of Quality says that it is immoral for sane people to force cultural conformity by suppressing the Dynamic drives that produce insanity. Such suppression is a lower form of evolution trying to devour a higher one.

shock treatment = getting hit in the head with a baseball bat without damaging the skull.

~~THE~~ DHYĀNA

- the value of peace and quiet and ISOLATION,
- for centuries that has been the primary treatment of the insane.
- leave them alone = best treatment

Just as mystics seek monasteries and hermitages as retreats into isolation, so are the insane treated by isolation in places of relative calm and austerity and silence.

Through this monastic retreat into isolation and silence the patient arrives at a state "better than cured".

He is actually in better condition than he was before the insanity started.

The patient had learned by himself not to cling to any static patterns of ideas. — cultural, private or any other.

⑨ Science vs Church

intellectual dynamic quality overcomes static social patterns, but then becomes static intellectual patterns.

To put philosophy in the service of any social organization or any dogma is immoral. It is a lower form of evolution trying to devour a higher one.

TRUTH STANDS INDEPENDENTLY OF SOCIAL OPINION.
RELIGIOUS AUTHORITY HAS ALWAYS ATTACKED THIS PRINCIPLE AS HERESY.

For its believers, the idea of a science independent of society was a very dangerous notion to hold. People died for it.

The battle between church and science was a moral battle between the intellect and society. Intellect was keeping itself from being devoured by a lower level of evolution.

Our scientific explanation description of nature is culturally derived, therefore science is not independent of society!

Intellect has functions that predate science and philosophy. The intellect's evolutionary purpose has never been to discover an ultimate meaning of the universe. It's historical purpose has been to help a society find food, detect danger, and defeat enemies.

The cells dynamically created animals to improve their situation. The animals dynamically invented societies, and societies dynamically invented intellectual knowledge for the same reasons.

(Does the intellect serve society?)

Intellect has grown away from its original purpose and become an end in itself just as society has grown away from its original purpose of preserving the biological units and become an end in itself.

This growing away from original purposes towards greater quality is moral growth.

Why the social chaos of the twentieth century?

It is immoral for intellect to be dominated by society; but that doesn't mean intellectuals should assassinate society.

This is not a clash of society and biology, but a clash of two entirely different codes of morals.

SOCIETY CAN HANDLE BIOLOGY ALONE BY MEANS OF PRISONS AND GUNS AND POLICE AND THE MILITARY. BUT WHEN THE INTELLECTUALS IN CONTROL OF SOCIETY TAKE BIOLOGIES SIDE AGAINST SOCIETY THEN SOCIETY HAS NO PROTECTION.

There are FIVE CODES OF MORALS:

inorganic - chaotic

biological - inorganic

social - biological

intellectual - social

Dynamic - static

The Dynamic-static moral code says what's good in life isn't defined by society or intellect or biology. What is good is freedom from domination by any static pattern, but that freedom doesn't have to be obtained by the destruction of the patterns themselves.

20's - society was the cause of unhappiness,
intellect would cure it.
science vs. church

60's - both society and intellect are blamed

- transcendence of both would cure it.

- destroy reason via drugs, release from the
prison of intellect (Zen).

- cultural values of blacks and Indians,
because they were anti intellectual were
mimicked.

- anarchy

- the mistake is they went toward biological
quality instead of Dynamic quality.

- when these two are confused,
one gets the Manson murders, the
Jonestown madness, and the increase
of crime and drug addiction.

90's - intellectual and social quality deteriorating

- the old biological might makes right
moral codes.

⑩ There are no chains more vicious than the chains of biological necessity into which every child is born. Society exists to free people from these chains, and we intellectuals turn upon society with a shameful ingratitude.

TODAY = moral and social nightmare
= intellectual and technological paradise

Biological quality is necessary for the survival of life; but when it threatens to dominate and destroy society, it becomes evil.

New York City is a disaster, a nightmare world.

⑪ More about INSANITY.

When you are in agreement with the sane, they are a great comfort and protection, but when you disagree with them it is another matter. Then they're dangerous. The sinister thing is what they'll do in the name of kindness.

The sane always know they are good because their culture tells them so.

Anyone who tells them otherwise is SICK,
PARANOID, and needs further TREATMENT.

{ NOTE 3 → see IL's This Perfect Day }

To avoid that accusation one has to be
very careful of what one says while
in a hospital {MEDICENTER?}

TELL THE SAME WHAT THEY WANT TO
HEAR AND KEEP YOUR REAL THOUGHTS
TO YOURSELF.

No culture wants its patterns violated, and when
they are an immune system takes over in
ways that are analogous to the
biological immune system.

The deviant dangerous source of illegal cultural
patterns is first identified, then isolated and
finally destroyed as a cultural entity.

That is what mental hospitals are
for, and heresy trials.

They protect the culture from ideas
that if allowed to grow unchecked
could destroy the culture itself.

What one sees, as a patient at a psychiatric ward, are people trying to convert you back to "objective reality".

The psychiatrists are representatives of the culture and are always required to deal with insanity as cultural representatives. They are always playing the role of priests saving heretics.

You cannot confront their "role playing" because that sounds PARANOID, a misunderstanding of their good intentions and evidence of how deep your SICKNESS really is.

THE PSYCHIATRIC TREATMENT IS NOT A SEARCH FOR TRUTH BUT THE PROMULGATION OF A DOGMA. Psychiatrists fear the taint of insanity as inquisitors fear the succumbing to the devil.

NO SCIENTIFIC INSTRUMENT CAN BE PRODUCED IN COURT TO SHOW WHO IS SANE OR INSANE. The scientific laws of the universe are invented by SANITY. There is not way SANITY can measure what is outside itself.

Insanity is not an object of observation,
It is an alteration of observation itself.
There is no such thing as a "disease"
of patterns of intellect.

There's only heresy.

And that is what insanity really is,
HERESY.

The only test for insanity is conformity to
cultural status-quo.

That is why the psychiatric profession
bears such a resemblance to the old priesthoods.
Both use physical restraint and abuse as ways
of enforcing the status-quo.

COPS (BIOLOGICAL/SOCIAL)

PSYCHIATRISTS (INTELLECTUAL/SOCIAL)

IF YOU WANT TO GET OUT OF AN INSANE ASYLUM,
the way to do it is not to try to persuade
the psychiatrists that you may know more
than they do about what is "wrong" with
you; That is hopeless. The way to get out

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is to persuade them that you fully understand that they know more than you do and that you are fully ready to accept their intellectual superiority.

That is how heretics keep from getting burned. They recant. You have to do a first class acting job and make sure no little glances of resentment get in there. If you do they may catch you at it and you may be worse off than if you hadn't tried.

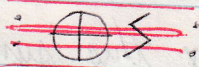
The thing to understand is that if you want to reform society, you don't start with cops. And if you are going to reform intellect you don't start with psychiatrists.

If you don't like our present social system or intellectual system the best thing you can do with cops or psychiatrists

(blue coats, white coats) is stay out of their way. You leave them till last.

SANITY IS NOT TRUTH. SANITY IS CONFORMITY TO WHAT IS SOCIALLY EXPECTED

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16 NIETZSCHE Memo #5

Beyond Good and Evil Memo #1

causa sui - something that is its own cause
 section 21 (Prejudice of Philosophers)

"the causa sui is the best self-contradiction that has been conceived so far; it is a perversion of logic; the desire for "freedom of the will" in the superlative metaphysical sense; to bear the entire and ultimate responsibility for one's actions oneself; to absolve "God"; the world, ancestors, chance, and society involves nothing less than to be this causa sui, to pull oneself up into existence by the hair out of the swamps of nothingness.

• use "cause" and "effect" only as pure concepts, as conventional fictions for the purpose of communication — not for explanation. In the "IN ITSELF", there is no "causal connection" of "necessity", or of "psychological non-freedom"; there the effect does not follow the cause, there is no rule of "law".

It is we alone who have devised "cause", "sequence", "for each other", "relativity", "number", "law", "freedom", "motive", and "purpose".

when we project and mix this symbol world into things as if it existed "IN ITSELF", we act once more as we have always acted - MYTHOLOGICALLY.

The "unfree will" is mythology; in real life it is only a matter of strong and weak wills.

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17 Nietzsche Memo #6

Beyond Good and Evil Memo #2

section 53 (What is Religion)

Why atheism today? "The father" in God has been thoroughly refuted; ditto, "the judge", "the rewarder".

Also his "free will": he does not hear - and if he heard he still would not know how to help.

Worst of all he does not seem capable of clear communication: is he unclear?

It seems to me that the religious instinct is indeed in the process of growing powerfully - but the theistic satisfaction it refuses with deep suspicion.

section 54

Modern philosophy is anti-Christian, although by no means anti-religious.

section 56

Schopenhauer and Buddhism equals.

section 97

In Schopenhauer, we find this gruesome question mark of the religious crisis and awakening. How is the denial of the will possible? how is the saint possible.

This really seems to have been the question over which Schopenhauer became a philosopher.

section 98

Catholicism is much more intimately related to the Latin races than all of Christianity in general is to us northerners - and unbelief therefor means altogether different in Catholic and Protestant countries: among them, a kind of rebellion against the spirit of the race, while among us it is rather a return to the spirit of the race.

We northerners are undoubtedly descended from barbarian races, which also shows in our talent for religion: we have little talent for it.

section 157 (Interludes)

The thought of suicide is a powerful comfort: it helps me through many a dreadful night.

NOTE: I commend St Nietzsche for this bit of Schopenhauerian pessimism he holds to.

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~~18~~~~18~~A₃ S18 Nietzsche Memo #7Beyond Good and Evil Memo #3section 201 (History of Morals)

The highest and strongest drives, when they break out passionately and drive the individual far above the average and the flats of herd conscience, wreck the self confidence of the community, its faith in itself, and it is as if its spine snapped. Hence, just these drives are branded and slandered most. High and independent spirituality, the will to stand alone, even a powerful reason are experienced as dangers; everything that elevates an individual above the herd and intimidates the neighbor is henceforth called EVIL.

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~~19~~~~19~~A₃ ↑19 Nietzsche #8Beyond Good and Evil Memo #7section 212 (We Scholars)

More and more it seems that the philosopher has always found himself, and had to find himself, in contradiction to his today: his enemy was always the ideal of today. So far all these extraordinary furtherers of mankind

whom one calls philosophers, though they themselves have rarely felt like friends of wisdom but rather like disagreeable fools and dangerous question marks, have found their task, their hard, unwanted, inescapable task, but eventually also the greatness of their task, in being the bad conscience of their time.

There is a war on all that is rare, strange, privileged, the higher soul - today the concept of "greatness" entails wanting to be by oneself, being able to be different, standing alone. "He shall be greatest who can be loneliest and most deviant."

~~EM~~ ~~HOM~~ 2226 M₃B

NOTE → I am coming to understand that I am not so much a genuine philosopher as a philosophical intellectual, a human organism inclined to be cerebral and to get lost in the paradoxes of existence.

Schopenhauer is definitely a GENUINE PHILOSOPHER and the term "philosopher" will be reserved for the likes of Schopenhauer, such as Nietzsche (even though he is antipodal).

I am a disciple of Schopenhauer, making me a SCHOPENHAUERIAN.

Although the word "philosopher" just means
lover of Wisdom, which does in deed make
me philosophic, I am not self assured
enough to claim being a genuine philosopher,
capable of expounding the doctrine
of the denial of the will to live,
although that is the essence of
"The Metaphysics of $0 = \infty$ (Nirvanic Nihilism)".

Even though I am a mere spec in the universe,
I am also the primordial organism,
the thing-in-itself, the Universe Itself.

It does not matter whether I am called
a philosopher or philosophaster, I am
still a SELF ORDAINED DISCIPLE OF THE GREAT
PESSIMISTIC PHILOSOPHER, ARTHUR SCHOPENHAUER.

Call me a Schopenhauer Disciple.

Call me a SCHOPENHAUERIAN ATHEIST OF
BUDDHISTIC NEGATION OF THE WILL TO LIVE.

Michael William Heinrich is:

A DISCIPLE OF SCHOPENHAUERIAN DOCTRINE OF PESSIMISM
a self ordained disciple of Schopenhauerian philosophy.

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~~220~~ Nietzsche 8

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Beyond Good and Evil Memo # 5

section 260

morality: master morality, slave morality.

master morality - good and bad: noble and contemptible

slave morality - good and evil: undangerous and dangerous

master morality - good is powerful, hard, pride in oneself,
caution against a "warm heart"

- bad is cowardliness, anxiousness, those who
humble themselves, the doglike people who allow
themselves to be maltreated, the begging flatterers

slave morality - a pessimistic suspicion about the whole
condition of man, perhaps a condemnation
of man along with his condition

- good is that which eases existence for
those who suffer: pity, the warm heart,
patience, humility - the only means for
enduring the pressure of existence.

the good is undangerous, easy to deceive,
good natured, a little stupid

- ~~evil~~ ^{evil} is dangerous, feared, the powerful,

section 268

The human beings who are more simbas, more ordinary, have had, and always have, an advantage; those who are more select, subtle, strange, and difficult to understand, easily remain alone, succumb to "accidents", being isolated, and rarely propagate.

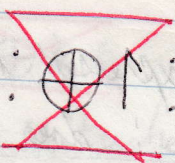
One must invoke tremendous counter forces in order to cross this all too natural development of man into toward the similar, ordinary, average, herdlike - common!

section 278

Wanderer, who are you? I see you walking on your way without scorn, without love, with unfathomable eyes; moist and sad like a sounding lead that has returned to the light, unsated from every depth - what did it seek down there? - with a breast that does not sigh, with a lip that conceals its disgust, with a hand that now reaches only slowly: who are you?

H. ↑

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~~N21~~ Nietzsche 9Beyond Good and Evil Memo #6section 279

Men of profound sadness betray themselves when they are happy: they have a way of embracing happiness as if they wanted to crush and suffocate it, from jealousy: alas, they know only too well that it will flee.

section 289

jealous

In the writings of a hermit one always also hears something of the echo of the desolate regions, something of the widespread tones and the future look of solitude; in his strongest words, even in his cry, there still vibrates a new and dangerous silence. When a man has been sitting alone with his soul in confidential discord and discourse, year in and year out, day and night; when in his cave he has become a cave bear, then even his concepts eventually acquire a peculiar twilight color, an odor just as much of depth as of must, something incommunicable and recalcitrant that blows at every passerby like a chill.

The hermit does not believe that any philosopher - assuming that every philosopher was first

of all a hermit - ever expressed his real and ultimate opinions in books: does one not write books precisely to conceal what one harbours?

Indeed, he will doubt whether a philosopher could possibly have "ultimate and real" opinions, whether behind every one of his comes there is not, must not be, another deeper cave - a more comprehensive, stranger, richer world beyond the surface, an abysmally deep ground behind every ground, under every attempt to furnish "grounds".

section 290

Every profound philosopher is more afraid of being understood than of being misunderstood. The latter may hurt his vanity, but the former his heart, his sympathy, which always says: "Alas, why do you want to have as hard a time as I did?"

H. X

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~~N22~~ Nietzsche 10On the Genealogy of Morals Memo #1Preface 5

What was at stake was the VALUE of morality — and over this I had to come to terms almost exclusively with my great teacher Schopenhauer. What was especially at stake was the value of the "unegotistic", the instincts of pity, self-abnegation, self-sacrifice, which Schopenhauer had gilded, deified, and projected into a beyond far so long that at last they became for him "VALUE-IN-ITSELF", on the basis of which he said NO to life and to himself.

But it was precisely against these instincts that there spoke from me an ever more fundamental mistrust, an ever more corrosive skepticism!

It was precisely here that I saw the great danger to mankind, its sublimest enticement and seduction — but to what? to nothingness? — it was precisely here that I saw the beginning of the end, the dead stop, a retrospective weariness, the will turning against life, the tender and sorrowful signs of the ultimate illness: I understood the ever spreading

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morality of pity that had seized even on philosophers
and made them ill, as the most sinister
symptom of a European culture that had itself
become sinister, perhaps as its by-pass
to a new Buddhism?
to a Buddhism for Europeans?
to — nihilism?

First Essay section 6

There is something unhealthy in priestly
aristocracies and in the habits ruling in them
which turn them away from action and alternate
between brooding and emotional explosions,
habits which seem to have as their almost
invariable consequence that intestinal morbidity
and neurasthenia which has afflicted priests at
all times (sexual continence, of flight
into the wilderness — and finally to the
only too comprehensible satiety with all this,
together with the radical cure for it,
nothingness — or God: the desire for a
union mystica with God is the desire of
the Buddhist for nothingness, Nirvana)!
Only here did the human soul acquire depth
and become evil.

2231 4.8 M₃ X

From section 7 to section 17 of essay one, Nietzsche goes on to expand the contrast between "Good and Evil" vs "Good and bad" — master morality vs slave morality.

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~~N23~~ Nietzsche II

on the Genealogy of Morals Memo #2

NOTE: In the following section is an example of Nietzsche's attack on Schopenhauer's philosophy — it shows why, no matter how great a thinker Nietzsche is, I am a disciple of Schopenhauer — I am one of the pessimists Nietzsche condemns.

section 7 of essay TWO

In the days when mankind was not yet ashamed of its cruelty, life on earth was more cheerful than it is now that pessimists exist.

The weary pessimistic glance, mistrust of the riddle of life, the icy NO of disgust with life —

Today, when suffering is always brought forward as the principle argument against existence, as the worst question mark, one does well to recall

the ages in which the opposite opinion prevailed because men were unwilling to refrain from making suffer and saw in it an enchantment of the first order, a genuine seduction to life.

Perhaps in those days pain did not hurt so much as it does now. P54

from section 20

Complete and definitive victory of atheism might free mankind of this whole feeling of guilty indebtedness to its origin, its First Cause.

from section 21

Whether we think of the First Cause of man, the beginning of the human race, its primal ancestor who is from now on burdened with a curse ("Adam" as "original sin") or of nature from whose womb mankind arose and into whom the principle of evil is projected from now on ("the diabolizing of nature"), or of existence in general, which is now considered worthless as such (nihilistic withdrawal from it, a desire for nothingness, Buddhism and the like)

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H. X

A₃ N~~⊕ X :~~~~A24~~ My Schopenhauerian Disposition

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Memo #1

3

It is clear to me that Nietzsche ~~separately~~ tries to break away from Schopenhauer's pessimistic doctrine when he declares:

"The man of the future will redeem us from the great nausea, the will to nothingness, nihilism;"

It is a paradox to me that Nietzsche proclaims Schopenhauer as "his great teacher" and has others believe Nietzsche takes up where Schopenhauer left off.

Granted, he does remain true to the world as Will and Representation, but while Schopenhauer chooses THE DENIAL OF THE WILL TO LIVE, nothingness; Nietzsche chooses AFFIRMATION OF THE WILL TO LIVE, survival of the fittest.

It is good to study Nietzsche just to realize how strongly I am inclined to be a disciple of Schopenhauer!

Like Bertrand Russell of the 1900's, Nietzsche condemns Buddhism along with Christianity; whereas even though I (and Schopenhauer) are not Buddhists, we are BUDDHISTIC.

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~~10~~ Nietzsche 12

On the Genealogy of Morals Memo #3

from section 1

What is the meaning of ascetic ideals? (Third Essay)
... an attempt to see themselves as "too good" for
this world, a saintly form of debauch, their chief
weapon in the struggle against slow pain and
boredom; in the case of saints, finally, a
pretext for hibernation, their repose in nothingness
(nothingness = "God"), their form of madness.

NOTE: Reading Schopenhauer put an end to Nietzsche's pastoral
vocation once and for all, he was deeply influenced
by Schopenhauer's philosophy "to live is to want";
"to want is to suffer".

It confuses me that Nietzsche seems such
an antipode to Schopenhauer.

I will include a memo from Will Durant's
The Story of Philosophy.

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~~N26~~ The Paradox of Schopenhauer's Influence on Nietzsche
Memo #1

from Will Durant's The Story of Philosophy

When Nietzsche discovered The World As Will and Representation, he found it "a mirror in which I espied the world, life, and my own nature depicted with frightful grandeur." He took the book to his lodgings, and read every word of it hungrily. "It seemed as if Schopenhauer were addressing me personally. I felt his enthusiasm, and seemed to see him before me. Every line cried aloud for remuneration, denial, resignation." The dark color of Schopenhauer's philosophy impressed itself permanently upon his thought.

Even when he denounced pessimism as a form of decadence, he remained at bottom an unhappy man, whose nervous system seemed to have been carefully designed for suffering, and whose exaltation of tragedy as the joy of life was but another self deception.

Nothing would save Nietzsche from Schopenhauer, although he preached otherwise.

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(I am relieved to have remembered that - but
of information from Durants book. I shall not
deceive myself as Nietzsche attempted to
do. Schopenhauer is so utterly honest,
and that is why I am his disciple -
Nietzsche is one of our brothers who
felt the truth of Schopenhauers doctrine
so deeply that he tried to make
denial of the will to live and pessimism
as weakness.

He tried to equate NOTHINGNESS
with the concept of "God".

I have no harsh feelings towards Nietzsche,
I smile inwardly along with Schopenhauer,
seeing Nietzsches self deception:
preaching optimism, but deep
down inside an unhappy man.

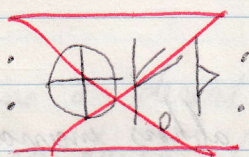
If Nietzsche were more honest,
he too would have written in
a pessimistic mode.) WAP

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On the Genealogy of Morals Memo # 4
from section 4

"... who would not wish that Wagner had taken leave of us and his art differently, less Schopenhauerian, less nihilistic?"

NOTE: Nietzsche's friend Richard Wagner was a disciple of Schopenhauer. Nietzsche parted with Wagner because of this? MMH

from section 5

Here we have arrived at the more serious question: What does it mean when a genuine philosopher pays homage to the ascetic ideal? (a genuine spirit, like Schopenhauer, a man and knight of steely eye who had the courage to be himself, to stand alone without first waiting for heralds and signs from above.)

from section 6

What does it mean when a philosopher pays homage to the ascetic ideal? - he wants to gain release from a torture.

from section 7

... Thus the philosopher abhors marriage, together with that which might persuade to it - marriage being a hindrance and calamity on his path to the optimum. (I am not speaking of its path to happiness, but its path to power, and in most cases actually its path to unhappiness.)

What great philosopher hitherto has been married? Heraclitus, Plato, Descartes, Spinoza, Leibniz, Kant, Schopenhauer - (note: and Nietzsche) - they were not; more, one cannot even imagine them married. A married philosopher belongs in comedy.

from section 8

The three great slogans of the ascetic ideal are: poverty, humility, chastity. Not as virtues, but as the conditions for their best existence.

Their dominating SPIRITUALITY had first to put a check on an unrestrained and irritable pride or a wanton sexuality, or to maintain its will to the "desert" against a lure of luxury.

The desert, where the strong, independent spirits withdraw and become lonely - how different it looks from the way educated

2235
people imagine a desert! A voluntary obscurity perhaps; an avoidance of oneself; a dislike of noise, newspapers, honor, influence; a modest job, an everyday job, something that conceals rather than exposes one — that is what "desert" means here: oh, it is lonely enough, believe me!

A philosopher may be recognized by the fact that he avoids three glittering and loud things: fame, princes, and women — which is not to say they do not come to him. He shuns light that is too bright.

from section 10

... To begin with, the philosophic spirit had to wear the mask of priest, sorcerer, and in any case a religious type — in order to be able to exist at all. The peculiar, withdrawn attitude of the philosopher, world-denying, hostile to life, suspicious of the senses, freed from sensuality.

from section 28

... The meaningless of suffering, not suffering itself, was the curse that lay over mankind so far — and the ascetic ideal offered man meaning!

... The tremendous void seemed to have been filled; the door was closed to any kind of suicidal nihilism*.

We can no longer conceal from ourselves what is expressed by all that willing which ~~is~~ has taken its direction from the ascetic ideal: the hatred of the material, this horror of the senses, of reason itself, this fear of happiness and beauty, this longing to get away from all appearance, change, becoming, death, wishing, from longing itself — all this means —

let us dare to grasp it — a will to nothingness, an aversion to life, a rebellion against the most fundamental presuppositions of life; but it is and remains a WILL! Man would rather will nothingness, than not to will.

* MWH I was stunned to see this term: suicidal nihilism — as before reading this I had coined this term as the name of my "Metaphysics of $0 = \infty$ ". No, and again NO, Dr. Nietzsche. The door is not closed!

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p 29 Nietzsche 14

Twilight of the Idols Memo #1"Skirmishes of an Untimely Man"section 21

Schopenhauer. Schopenhauer, the last German worthy of consideration, is for a psychologist a first-rate case: namely, as a maliciously ingenious attempt to adduce in favor of a nihilistic total depreciation of life precisely the counter-instances, the great self-affirmations of the "will to life", life's forms of exuberance.

He is merely the heir of the Christian interpretation.

section 22

I take a single case. Schopenhauer speaks of beauty with a melancholy fervor. Why? Because he sees in it a bridge on which one will go farther, or develop a thirst to go farther. Beauty is for him a momentary redemption from the "will" — a lure to eternal redemption.

Particularly, he praises beauty as the redeemer from "the focal point of the will", from sexuality — in beauty he sees the negation of the drive toward procreation. Queer saint!

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φ30 Nietzsche 15

The Antichrist Memo #1

section 7

Christianity is called the religion of PITY. Pity has a depressing effect. We are deprived of strength when we feel pity. That loss of strength which suffering as such inflicts on life is still further increased and multiplied by pity.

Pity makes suffering contagious.

Some have dared to call pity a virtue (in every noble ethic it is considered a weakness); and as if this were not enough, it has been made the virtue, the basis and source of all virtues.

To be sure - and one should always keep this in mind - this was done by a philosophy that was nihilistic and had inscribed the negation of life upon its shield. Schopenhauer was consistent enough: PITY NEGATES LIFE AND RENDERS IT MORE DESERVING OF NEGATION.

Pity is the practice of Nihilism. To repeat: this depressive and contagious instinct crosses those instincts which aim at the preservation

of life and at the enhancement of its value.

It multiplies misery and conserves all that is miserable, and is thus a prime instrument of the advancement of decadence: pity persuades men to NOTHINGNESS! Of course, one does not say "nothingness" but "beyond" or "God", or "TRUE life", or Nirvana, salvation, blessedness.

HOSTILITY AGAINST LIFE: Schopenhauer was hostile to life; therefore pity became a virtue for him.

section 12

When we consider that among almost all peoples the philosopher is merely the next development of the priestly type, then this legacy of the priest, this self-deceiving counterfeit, ceases to be surprising.

section 15

In Christianity, neither morality nor religion has even a single point of contact with reality.

But this explains everything. Who alone has good reason to lie his way out of reality?

He who suffers from it.

section 18

The Christian conception of God - God as the god of the sick, God as spirit - is one of the most corrupt conceptions of the divine ever attained on earth. God degenerated into the contradiction of life, instead of being its transfiguration and eternal YES! God as the declaration of war against life, against nature, against the will to live! God - the formula for every slander against "this world", for every lie about the "beyond"!

God - the deification of nothingness, the will to nothingness pronounced holy!

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Φ 31 Nietzsche 16

The Antichrist Memo #2section 20

I hope that my condemnation of Christianity has not involved me in any injustice to a related religion with an even larger number of adherents: Buddhism. Both belong together as nihilistic religions — they are religions of decadence — but they differ most remarkably.

Buddhism is a hundred times more realistic than Christianity: posing problems objectively and coolly is part of its inheritance, for Buddhism comes after a philosophic movement which spanned centuries. The concept of "God" had long been disposed of when it arrived. Buddhism is the only genuinely positivistic religion in history. This applies even to its theory of knowledge (a strict phenomenalism): it no longer says "struggle against sin" but, duly respectful of reality, "struggle against suffering". Buddhism stands beyond good and evil.

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Φ32 My Schopenhauerian Disposition Memo #2

Very quickly, in a matter of 3 weeks, I completely read Nietzsche's Beyond Good and Evil, On the Genealogy of Morals, Twilight of the Idols, The Antichrist, and Nietzsche Contra Wagner.

I have only Ecce Homo to go.

surprised

I am not surprised that I have no desire to read many times over Nietzsche's works. I get his message the first time through. He expresses his Dionysian bent clearly. I realize how ignorant people are who condemn Nietzsche for routing the bible for Nazism. He is anything but nationalistic or anti-Semitic.

Nietzsche is powerfully atheist, and for this I applaud him. Nietzsche is worth the effort to read him. He respects Schopenhauer but classifies his pessimism as decadent. Nietzsche will always be one of the great atheist philosophers, but I see no reason to devote years to studying his works.

After Ecce Homo, I will review Kant and the 19th Century, I will study Camus and Sartre, I will read "Margins of Reality", I will study grammar, rhetoric, and composition.

This is all the first year of my personal study of philosophy, which included Schopenhauer's works.

So far I have decided that in the years to come Schopenhauer will be studied by me over and over again.

Schopenhauer's Wahrheit will be my BIBLE.

To repeat: I have read all of Nietzsche's works only to get an idea of his philosophy, only to see where he was influenced by Schopenhauer, and how he became an antipode to Schopenhauer.

Nietzsche will be put on the shelf. I am with Schopenhauer and suicidal nihilism. I am not "hard" enough to be a disciple of Nietzsche. Zarathustra, with overman and Jew, can keep this world with all its suffering. Let them feel superior when they criticize us weak, sickly pessimists.

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Φ33 Nietzsche 17

Ecce Homo Memo #1

"Why I Write Such Good Books"

"The Birth of Tragedy"

section 2

I was the first to see the real opposition:
the degenerating instinct that turns against life with
subterranean vengefulness (Christianity, the philosophy of
Schopenhauer, in a certain sense already the philosophy of
Plato, and all of idealism as typical forms)
versus a formula for the highest affirmation,
born of fullness, of overfullness, a Yes-saying
without reservations, even to suffering, even to
guilt, even to everything that is questionable
and strange in existence.

Whoever does not merely comprehend the word
"Dionysian" but comprehends himself in the word
"Dionysian" needs no refutation of Plato or
Christianity or Schopenhauer — he smells
the decay.

NOTE: It was after reading this I began to feel
content with the realization that my most
honest reaction to existence is genuinely SCHOPENHAUERIAN.